

What Satan Doesn't Want Me To Know, Part 2 - Romans 6:15-17 – January 22nd, 2012

- Today's teaching will be part two of a series we began last week titled; "What Satan Doesn't Want Me To Know."
- Beginning in verse twelve, the Apostle Paul turned a corner going from the explanation of "how," to the exhortation of "what," God's grace works.
- Absent this explanation, in concert with this exhortation, we have no hope of ever drinking deeply from the cup of God's grace and goodness.

- The problem is that Satan knows this, which is why he doesn't want us to know this, and if he succeeds in keeping this from us, he has got us.
- In other words, when we fully embrace God's grace, it has the propensity to so utterly transform us, and even ruin us, for anyone but the Lord.
- Perhaps another way of saying it would be that not only is God's grace a "game changer," it's a "life changer," in that grace changes everything.

Pastor Chuck Smith, in his book by this title; "Why Grace Changes Everything," says it in a most eloquent and poignant way when he writes; "...when our eyes are opened to the astonishing truth that our relationship with God does not depend upon the puny pebble of our own efforts but upon the massive rock of His unchanging and loving character, life opens before us in a technicolor explosion of awesome possibilities. Grace transforms desolate and bleak plains into rich, green pastures. It changes grit-your-teeth duty into loving, enthusiastic service. It exchanges the tears and guilt of our own failed efforts for the eternal thrill and laughter of freely offered pleasures at the right hand of God. Grace changes everything!"

- It's for this reason Satan wants to keep us in the dark. He doesn't want God's grace to change everything he wants us condemned in anything.
- He wants us to keep thinking that he's the one in control, and in so doing he keeps us out from under the spout where God's grace comes out.
- By way of both review and introduction, we identified three aspects of what Satan doesn't want us to know in verses twelve through fourteen.

1. I don't have to obey evil desires (Verse 12)

- Here in verse twelve, Paul declares that sin no longer has to reign in my mortal body and take control of me so that I obey its evil desires.

2. I don't have to give in to fleshly passions (Verse 13)

- In verse thirteen he says I no longer have to offer my body to sin as instruments of wickedness but instruments of righteousness to God instead.

3. I don't have to be mastered by past sin (Verse 14)

- In verse fourteen he writes that the condemnation of my sins shall no longer be my master because I'm not under law, but under grace instead.
- Now, this issue brings up a problem that he's addressed prior as it relates to our misconception of what living under grace really means to us.
- This is why he again, by the Holy Spirit, asks then answers the rhetorical question we see here beginning in verse fifteen with our fourth aspect.

4. I don't have to continue in future sin (Verse 15)

(15) What then? Shall we sin because we are not under law but under grace? By no means!

- v15 Paul asks; "what then?" Shall we continue sinning under the banner of not being under the law but under grace? His answer; "God forbid!"
- This sort of begs the question of why it is that Paul would basically repeat what he said back in verses one and two, here again in verse fifteen.
- First, it's important to understand that the questions, though appearing to be similar, are posed in a different way as it relates to our future sins.

- In the original language of the Greek New Testament, verses one and two of this chapter deal with habitual sin, whereas verse fifteen does not.
- Verse fifteen deals with the occasional experimenting with sin, as opposed to verses one and two, which deal with the continual practicing of sin.
- So now the question is, if I can't continue practicing habitual sin under grace, won't I continue experimenting with occasional sin under grace?

- The fact of the matter is it simply doesn't work like that. Actually the opposite is true I no longer want to continue in sin, that it's erased by grace.
- This is precisely what Satan doesn't want me to know. He wants me to think that I'll be controlled by sins stain, and thus continue on in that sin.
- That's why I'll believe his lie that I've sinned so horribly I might as well sin further because what's the difference now that I've already blown it.

Roy Hession of this writes; "In that condition of despair we have little motivation but to commit further sin. Our spiritual situation is so dead and unsatisfying that we feel a further act of sin is not going to make things much worse – so why not? When on Sunday morning a clean tablecloth is put on the table everybody in the family is very careful not to upset things on it;" but halfway through the week there are so many stains on it that nobody cares if he makes another stain – it is all part of the general pattern. The most we can hope for in this situation is to try to hide some of the more shameful stains. But the longer we hide sin, the longer it goes on condemning us and we get more and more under its dominion. Is it not obvious from all this that the real purpose of Satan in provoking us to commit sin is not merely that we might do something unethical, but that when we have done it, he might have the opportunity to accuse us (he is called the accuser of the brethren in Revelation 12). And then in that condition we are rendered powerless in our Christian witness and service. The Christian who has committed an impure act feels himself the next day an utter dog; he does not want to look God or his fellow-Christians in the eye; and as for undertaking some spiritual service – he would rather run away and hide. This is just the result the devil intended when he provoked that Christian to sin."

- When the stain of my sin has been erased by God's grace, it changes everything in the sense that I no longer have to continue on in further sin.
- This doesn't mean that I'll never sin again, however, it does mean that I'll never have the same desire to sin again by virtue of my love for God.

Again, Pastor Chuck, in "Why Grace Changes Everything" writes, "It's not that I can't ... I simply don't have the desire. The love of Christ constrains me to live a life that pleases Him. Having tasted the goodness of His love, I don't want to walk away from Him. ...I don't want to get involved in anything that would dishonor Him. Ironically, I live a much straighter life under grace than I ever did under the law. Under a legal relationship I am always pressing the limits. I am always trying to ascertain whether specific actions are right or wrong. I am always looking for loop-holes. I rationalize and justify the things I am doing. I live to the legal limits, plus a little bit more. God doesn't want to bind you with law; He wants to draw you to Himself with His love. This is the gospel of grace."

5. I don't have to be a slave to any sin (Verses 16-17)

(16) Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? (17) But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted.

- v16 Paul asks if they know that they are slaves to whatever they obey, whether it's sin leading to death, or obedience leading to righteousness.
- v17 His answer is to thank God that though they used to be slaves to sin, they wholeheartedly obeyed the form of teaching they're entrusted to.
- This is interesting for a couple of reasons, the first of which is that he answer's this in the past tense implying that it's a done deal, so to speak.

- The second reason this is so interesting is because of the way Paul writes, what he writes. Notice the word "form" or "mold" in verse seventeen.
- This is huge, in that it carries with it the idea of being fashioned or shaped into His mold, or His form, or maybe better said as, into His image.
- The reason I don't have to be a slave to my sin, is because I'm now a slave to my God, Who is conforming me, melting me, into His likeness.

- How exactly does this work? When I am placed into the mold of God's image, vis-à-vis God's Word, I can no longer be a slave to any sin.
- Why? Because I cannot be a slave to both it's either one or the other. In Matthew 6:24, Jesus said that serving two masters is an impossibility.
- I'm will either be a slave to sin, or to righteousness. I will either hate the one and love the other, or be devoted to the one and despise the other.

- This is why I don't have to be a slave to any sin! I suppose you could say, I'm already spoken for by virtue of having been bought by another.
- I'm not for sale. I can't sell my soul as a slave to sin because I've already been bought by the one who paid in full for my sin. (1 Corinthians 6:20)